

The Meaning of Hornbills and Sparrows in Ngaju Dayak Proverbs and their Relationship with the Culture of the Ngaju Dayak Tribe: An Ethnolinguistics Study

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Abstract:

The proverbs of Dayak Ngaju tribe are a form of oral culture that is a legacy of this tribe's ancestors to this day. Although, the use of them today is not as frequent as in the past. One of the unique things found in Dayak Ngaju proverbs is that there are quite a lot of proverbs that compare hornbills and sparrows. Furthermore, 8 proverbs were found which compared hornbills and sparrows. The hornbill is a bird that is a symbol of the Dayak tribe as a whole, while the sparrow itself is a bird that is commonly found in Indonesia. Using ethnolinguistic studies with qualitative descriptive approach, the writer found there are 5 meanings behind proverbs that compare these two birds, including: (1) Describe things that are not equal; (2) Describes doing something in vain; (3) Describes things that are unusual or unreasonable to do; (4) Depicts people who are not as they appear visually; (5) Describes people who talk a lot but don't match the results of their work.

Keywords: *lower case; write alphabetically; maximum 5 words*

A. INTRODUCTION

Indonesia is a heterogeneous country inhabited by various different types of tribes in each region. This causes the Indonesian nation to become a nation that is rich in culture because each tribe has its own culture that has existed since their ancestors in the past. According to Koentjaraningrat, culture is the entire system of ideas and feelings, actions and works produced by humans in social life, which they make their own through learning (1996, p. 73). Therefore, it can be said that culture is closely related to humans or society because humans and society is the main producer of culture.

One of the noble and oldest cultures possessed by the Indonesian people is its proverbs. Proverbs are said to be a reflection of the way of thinking of Indonesian society. It is in line with Sibrani statement (2004, p. 61) that said every formation of words and even

sentences in a language (including those used in proverbs) can determine the nature or characteristics of thought in a nation's culture.

Dayak Ngaju are one of the tribes that inhabit Indonesia, especially in Kalimantan Island. Dayak Ngaju tribe itself is known to be native from Central Kalimantan Province. Etymologically, the word "Dayak" means few or small, and "Ngaju" means village or upstream (Usop, 1975/1976). Hence, it is thought that the Dayak Ngaju tribe originally lived in the upstream areas of large rivers in Central Kalimantan, such as the Barito River, Kapuas River, Kahayan River, Katingan River, Mantaya River and Seruyan River, even down to Lamandau River. While the native language of Dayak Ngaju is Dayak Ngaju language.

Actually, Dayaknese tribe is not only Dayak Ngaju tribe but there are several other Dayaknese tribes who are also inhabitants of Central Kalimantan province. This is what causes the existence of several different regional languages which are widely used, including (1) Dayak Ngaju language, (2) Maanyan language, Ot Danum language, (3) Katingan language, (4) Bakumpai language, and (5) Lamandau language. However, in general, citizen in each region (native inhabitants) can speak Dayak Ngaju, although with a slightly different dialect. This is the reason why there are still some citizens in every region who use the Dayak Ngaju language as their everyday communication language.

In Dayak Ngaju language, which is used as a language of communication in daily life by the Dayak Ngaju tribe, there are also proverbs. In ancient times, proverbs were often used by the Dayak Ngaju people in conversations at meetings, official meetings or in informal meetings between families. Nowadays, it may be quite difficult to find people who often use proverbs when speaking, but that doesn't mean they are never used anymore. These proverbs are a means by older people to convey advice, teaching, warnings to young people or are used to break up the conversation of the other person.

In Central Kalimantan province, apart from using Indonesian and Dayak as the language for everyday communication, Central Kalimantan citizen also often use Banjar language as daily communication language which it is the local language of South Kalimantan, more precisely for the Banjar tribe. Further, it is feared that this situation could threaten the survival of the Dayak Ngaju language in the Central Kalimantan region, including the use of proverbs. In fact, proverbs are one of the national cultural treasures of Indonesia that need to be preserved. Moreover, that are only a small portion of the young generation from Central Kalimantan these day that are able to use the Dayak Ngaju language fluently and correctly in everyday conversations, likewise with the use of proverbs.

Language is one type of knowledge that is spread very widely. In other words, language touches almost all aspects of human life, including culture. Cultural development will influence language development because language and culture are an inseparable unit. Alessandro Duranti (1997, p. 27) state that: "...describing a culture is the same as describing a language." Without a language, culture has no form and will certainly have difficulty to develop. On the other hand, cultural extinction will also have an impact on the continuity of language development.

In general, Sutardi (2007, p. 77) state that a person's way of speaking influences and is influenced by their culture. Therefore, a study is needed to focuses on language and its relationship with culture. Furthermore, this study is called Ethnolinguistics. In short, Ethnolinguistics is a field that studies language systems from a cultural perspective. In line with Duranti's statement (1997, p. 6) that state ethnolinguistics is the study of language and culture which is a main subfield of anthropology.

The elaboration above shows that proverbs are an interesting language form to study. Further, proverbs can be studied from various aspects. Meanwhile, the writer is interested in further developing proverbs that focus on form, meaning and cultural messages in proverbs that contain animal lexicons which are sparrows and hornbills in Dayak Ngaju proverbs because the writer has found quite a lot of Dayak Ngaju proverbs that using hornbills and sparrows as comparison. What makes these two birds often used as comparisons? And what is the relationship between the Dayak Ngaju tribe and these two animals? Besides that, the writer also sees that there is not enough research examining this matter. It is hoped that this research will be useful in providing a little information about the culture and language of the Dayak Ngaju tribe, especially in terms of proverbs, which in turn is also an effort to preserve the culture of the Dayak Ngaju tribe, moreover in terms of oral literature in the Dayak Ngaju language.

B. THEORITICAL REVIEW

Proverb

"It has become the tradition of our people, Indonesians, to use proverbs in conversation. Isn't it true that a short proverb can be expressed with a long-winded meaning? This is not only the case with Malays, but it can be said among all groups of Indonesian ethnic groups. The proverb gets the biggest part in the conversation" (Pamanjuntak, 1983)

One of the results of old Indonesian literature that is still alive today is proverbs. According to Indonesian Dictionary (KBBI), proverbs are (1) a group of words or sentences that have a fixed structure, usually conveying a certain meaning (previously proverbs also included thimbles, expressions, similes); (2) 'concise expressions or sentences, containing comparisons, parables, advice, life principles or rules of behavior'.

Kridalaksana (1982) also stated that proverbs are fragments of sentences whose form, meaning and function in society have been passed down from generation to generation, used to decorate essays or conversations, strengthen the meaning of essays, give advice, teach or guide life, which aims to provide education to the community so that they will act and behave in accordance with local norms or politeness.

Further, in everyday usage, the meaning of proverbs can be understood by speakers and listeners who are in the same cultural context. This expression contains implied meanings that can be a subtle way to criticize someone without hurting their feelings.

The existence of harmony between the content and meaning of proverbs in life means giving us the opportunity to explore further the aims and objectives contained in proverbs. Furthermore, these must be preserved and manifested in the reality of life so that the younger generation of Indonesia, especially in this case, for young generation of Dayak Ngaju tribe, not only can understand Dayak Ngaju proverbs but clearly know the meaning of them. Then this meaning can be used as a view of life and a basis for every speech and movement in society.

Ethnolinguistics

Many opinions have been expressed by experts regarding ethnolinguistics study. Ethnolinguistics which also called 'Linguistic Anthropology' or 'Anthropological Linguistics' is the study of language and culture as the main subfield of Anthropology (Duranti, 1997). Further, Kridalaksana, (2001) states that ethnolinguistics is: 1) a branch of linguistics that investigates the relationship between language and rural communities or communities that do not yet have writing, this field is also called anthropological linguistics;

2) a branch of anthropological linguistics that studies the relationship between language and the attitudes of linguistics towards language.

Abdullah (2013) says that ethnolinguistics is a type of linguistics that pays attention to the dimensions of language (vocabulary, phrases, clauses, discourse and other lingual units) in social and cultural dimensions (such as ritual ceremonies, cultural events, folklore and others) to promote and maintain the cultural practices and social structures of society. Besides that, Mulyani (2020) state that ethnolinguistics does not only examine language in terms of its structure, but more in terms of its use and application in socio-cultural conditions as a communication tool.

From the various definitions above regarding Ethnolinguistics, it can be concluded that ethnolinguistics is a discipline that studies language in its relationship with society and its culture. Moreover, ethnolinguistics is a study dealing with language in its use in the community of speakers whose can be seen from social and cultural dimensions, such as cultural events, folklore, ritual ceremonies, proverbs and others. The objects of research study in ethnolinguistics field are lists of words, descriptions of characteristics, and descriptions of grammar and local languages.

C. RESEARCH METHOD

This research is library research method using ethnolinguistic studies with qualitative descriptive approach. Main data for this study is a written data obtained from a book of proverbs in Dayak Ngaju language entitled 'Proverbs in the Dayak Ngaju Language' by Dunis Iper, Halimah Jumiati, and Dagai L. Limin. The writer also collected other existing data, such as books, articles and internet media, with the aim of obtaining theoretical information and data regarding other written materials related to research in order to obtain a basis for processing data and conclusions.

D. RESULTS AND DISCUSSION

After doing research, it is found 8 proverbs that use the lexicon of sparrows and hornbills in Dayak Ngaju proverbs contained in the book 'Pepatah-Petitih dalam Bahasa Dayak Ngaju' by Dunis Iper, Halimah Jumiati, and Dagai L. Limin. Furthermore, proverbs that contain animal elements, in this case is hornbill and sparrow can give messages to society, including the following:

No	Proverbs	English Translation	Meaning
1	Ampit kalahi dengan tingang	Sparrow fight with hornbill	-Small person fight against big person (big or small can refer to body proptoin, age or reputation in society) -Subordinates fight against leaders or superiors
2	Ampit handak jadi tingang	Sparrow wants to be hornbill	People who want to do something beyond their abilities
3	Ampit tuntang tingang dia tau tarawang hayak	Sparrow and hornbill cannot fly together	Marriage is better when it is equal

4	Ampit biti, tingang kanderange	Sparrow body with hornbills voice	Small body, but has big voice
5	Kilau ampit tuntang tingang	Like a sparrow and a hornbill	An unsuitable match
6	Kilau ampit mangang tingang	Like a sparrow scolding a hornbill	-Young people advise old people. - Subordinates advise superiors
7	Ampit handak misek anak tingang	Sparrow wants to marry a hornbill child	- A small person wants to marry to a big person's child. (in here, small and big refer to social status or reputation in society) -Poor people want to marry rich people's children.
8	Tingang kanderang, ampit bitie	Hornbill voice, but sparrow body	People who are only great at talking but when it is come to work, no results at all

Table 1 Dayak Ngaju Proverbs that contain lexicons Hornbill and Sparrow

Hornbills or known as ‘Burung Tingang’ in Dayak Ngaju language are birds consisting of 57 species. Of these 57 species, 14 species are found in Indonesia and can be found on Kalimantan Island. ‘Tingang’ itself is a bird that is very sacred in the beliefs of the Dayak people. Furthermore, the life of Dayak Ngaju tribe and also Central Kalimantan citizens is very attached to the hornbill, in fact it is so sacred that hornbills can be found and seen at arts and cultural events in the Central Kalimantan area where the hornbill is often used as an attribute on several occasions.

Stories and myths about hornbills are different in each region. However, for the Dayak tribe of Kalimantan, this bird is a sacred bird. One story says that the hornbill is the incarnation of the Bird Commander or known as ‘Paglima Burung’. ‘Paglima Burung’ is a figure who lives in the mountains inland of Kalimantan and has a magical form. He was only present during the war. In general, this bird is considered sacred and is not allowed to be hunted.

All parts of the hornbill's body are used as a symbol of the greatness and glory of Dayak tribe. This bird also symbolizes peace and unity. His thick wings symbolize a leader who always protects his people. Meanwhile, the long tail is considered a sign of prosperity for the Dayak people. His loud, shrill voice is a symbol of firmness, courage and nobility. His behavior of always perching on a tall tree is interpreted as a noble character and leadership spirit. Hornbills are also used as an example of family life in society so that they can always love and care for their life partner and care for their children until they become independent and mature children. In short, the hornbill symbolizes something big and strong, which that is why this bird is one of the icons of the Dayak Ngaju tribe.

Figure 1 Hornbill



Figure 2 Sparrow



Meanwhile, sparrows are a type of bird that is quite common in Indonesia. The sparrow population in Indonesia is quite large, in almost every building and dense tree in the corner of the city, there are at least 10 to 20 sparrow nests. The interesting thing is, sparrows are a type of bird that has many myths. One of the most famous sparrow myths is the belief that this bird is a bearer of good and bad news. If the owner of the house hears sparrows chirping from the right side of the house, then good guests will come. However, if the chirp is heard from the left, the incoming guest is the opposite.

In general, sparrows can symbolize many things. Especially today, sparrows symbolize joy, teamwork, community, simple living, positive self-esteem, and lightness of burden. That's for now days, but in ancient times, sparrows represented the farming class. In some folklore, seeing a sparrow is a sign of death. This is especially true if they light into homes which if someone catches a sparrow, they must kill it immediately or someone they care about (or even themselves) will immediately die.

Furthermore, in Dayak Ngaju proverbs sparrows are often symbolized as something small and weak. This is in contrast with the symbolism of the hornbill which is seen as something big and strong. Apart from that, for the Dayak Ngaju tribe, hornbills are highly revered and considered sacred, while sparrows are considered annoying birds (pests) because sparrows are one of the birds that eat rice grains when farmers are farming. Therefore, during the planting season, farmers take many steps to prevent sparrows from eating the rice grains.

Based on the explanation above, it can be concluded that sparrows and hornbills in the Dayak Ngaju proverb implicitly describe the existence of quite significant differences,

including differences in strength, ability, social status, reputation, position and so on, where hornbills symbolize power, strong and big, while the sparrow symbolizes small, weak and has no power. In short, in the proverbs of the Dayak Ngaju tribe, hornbills tend to have positive and good connotations while sparrows tend to have negative connotations.

The realization of the statement above is supported by several meanings found in proverbs that use the comparison of hornbills and sparrows below.

1. Describe things that are not equal (refers to social status)

Excerpt 1

- Ampit tuntang tingang dia tau tarawang hayak
- Sparrow and hornbill cannot fly together

Meaning: Marriage is better when it is equal

Excerpt 2:

- Kilau ampit tuntang tingang
- Like a sparrow and a hornbill

Meaning: An unsuitable match

Excerpt 3

- Ampit handak misek anak tingang
- Sparrow wants to marry a hornbill child

Meaning:

- a. A small person wants to marry to a big person's child. (in here, small and big refer to social status or reputation in society)
- b. Poor people want to marry rich people's children.

2. Describes doing something in vain

Excerpt 4

- Ampit handak manjadi tingang
- Sparrow wants to be hornbill

Meaning: People who want to do something beyond their abilities.

3. Describes things that are unusual or unreasonable to do

Excerpt 5

- Ampit kalahi dengan tingang
- Sparrow fight with hornbill

Meaning:

- a. Small person fights against big person (big or small can refer to body proportion, age or reputation in society).
- b. Subordinates fight against leaders or superiors.

Excerpt 6

- Kilau ampit mangang tingang.
- Like a sparrow scolding a hornbill.

Meaning:

- a. Young people advise old people.
- b. Subordinates advise superiors.

4. Depicts people who are not as they appear visually

Excerpt 7

- Ampit biti, tingang kanderange.
- Sparrow body but hornbill voice.

Meaning: Small body, but has loud voice.

5. Describes people who talk a lot but don't match the results of their work

Excerpt 8

- Tingang kanderang, ampit bitie.
- Hornbill voice, but sparrow body.

Meaning: People who are only great at talking but when it is come to work, no results at all

E. CONCLUSION

From the explanation above, it can be concluded that the depiction of hornbills and sparrows in the Dayak Ngaju proverb refers to a comparison of two different things. This is because the proverbs above all have the same pattern which is talking about two things that are impossible and not common to be placed side by side or it can refer to two behaviors and appearances (from a visual perspective) that are completely opposite. Furthermore, these proverbs are influenced by the culture of Dayak Ngaju tribe, which for generations has made the hornbill a sacred bird and also a symbol of the gloriousness of Dayak Ngaju tribe. So, in its depiction in proverbs, the hornbill usually connotes something positive, big and powerful. In contrast to sparrows which are more often connoted negatively as something small, helpless and powerless with one of the things that triggers the sparrow symbolism is because sparrows are considered annoying birds (pests) because sparrows are one of the birds that eat rice grains when farmers are farming. Thing should be noted in here is that this explanation is only a symbolization of sparrows in the Dayak Ngaju tribe, whereas in outside there, sparrows can symbolize joy, teamwork, community, simple living, positive self-esteem, and lightness of burden. From this, it can be said that the symbolism and meaning of proverbs in one region cannot be generalized to other regions because each region has its own culture and perspective in interpreting meaning of their proverbs.

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